Hindustani - Urdu

# PULUS KA KHATT RUMION KO

# رومیوں کو پولس کا خط

## Paul’s letter to the Romans

## Romanized 1878 version

**First Draft Edition**
With “kanun” as an alternate word for “shariat”

## رومنائزڈ 1878 ورژن

پہلا مسودہ ایڈیشن

شریعت کے متبادل لفظ کے طور پر "قانون" کے ساتھ

## 1 BÁB

1 Pulus Yisu Masih ka banda, aur chuna hua rasul jo Khuda ki Injil
ke liye alag kiya gaya.
2 Jis ka wada us ne age se apne nabion ke wasile pak nawishton
men.
3 Apne Bete hamare Khudawand Yisu Masih ke haqq men kiya hai,
jo jism ki nisbat Daud ki nasl se hua.
4 Magar Ruh i Quds ki nisbat ji nthne ki mazbut dalil se Khuda ka
Beta sabit hua.
5 Jis ki marifat se ham ne fazl aur risalat pai, ki sab qaumen us ke
nam par iman lake tabi' hon.
6 Jin men se tum bhi Yisu Masih ke chune hue ho.
7 Unsab ko jo Rum men Khuda ke piyare aur chune hue muqaddas
hain, likhta hai; Hamare Bap Khuda aur Khudawand Yisu Masih ki
taraf se tum, par fazl aur salamati ho.
8 Pahle main Yisu Masih ki marifat tum sab ke liye apne Khuda ka
shukr karta hun, ki tumhara iman tamam dunya men mashhur hai.
9 Aur Khuda jis ki 'ibadat main apni ruh se us ke Bete ki Injil men
karta hun, mera gawah hai, ki kis tarah main bila naga tumhara zikr
karta.
10 Aur hamesha apni duaon men darkhwast karta hun, ki agar
Khuda ki marzi se mera, safar bakhair ho, to ab itni muddat bad
tumhare pas aun.
11 Kyunki main tumhari mulaqat ka nipat mushtaq hun, ta ki koi
ruhani niamat tumhen pahuncha dun, ki tum mazbut ho jao.
12 Yane ki main tum se apas ke iman ke sabab, jo tum men aur
mujh men hai, tasalli paun.
13 Bhaio, main nahin chahta, ki tum is se nawaqif raho, ki main ne
barha tumhare pas ane ka irada kiya, tiki jaisa aur qaumon ke
darmiyan phal paya, waisa hi kuchh tumhare darmiyan bhi paun;
par aj tak ruka raha.
14 Ki main Yunanion aur Barbarion, danaon aur nadanon ka,
qarzdar hun.
15 So main tum ko bhi jo Rum men ho, maqdur bhar Injil ki
khabar dene par taiyar hun.
16 Kyunki main Masih ki Injil se sharmata nahin: is liye ki wuh har
ek ki najat ke waste, jo iman lata, pahle Yahudi, phir Yunani ke
liye, Khuda ki qudrat hai.

17 Is waste ki Khuda ki rasti, jo sarasar iman se Hai, us men zahir
hai: jaisa ki likha hai, ki Jo iman se rastbaz hai, so hi jita rahega.
18 Kyunki Khuda ka gazab admi ki tamam bedini aur narasti par
asman se zahir hai, is liye ki we sachai ko narasti se rok dete hain.
19 Ki Khuda ki babat jo kuchh malum ho sakta un par zahir hai:
kyunki Khuda ne us ko un par zahir kiya.
20 Is liye ki us ki sifaten jo dekhne men nahin atin, yane us ki azali
qudrat, aur khudai, dunya ki paidaish se, us ke kamon par gaur
karne men, aisi saf malum hotin, ki un ko kuchh 'uzr nahin.
21 Kyunki unhon ne agarchi Khuda ko pahchana, taubhi khudai ke
laiq us ki buzurgi aur shukrguzari na ki: balki batil khiyalon men
par gaye, aur un ke na-fahm dil tarik ho gaye.
22 We ap ko dana thahrake nadan ho gaye.
23 Aur gairfani Khuda ke jalal ko fani admi, aur chiriyon, aur
charpayon, aur kire-makoron ki murat se badal dala.
24 Is waste Khuda ne bhi un ke dilon ki khwahish par unhen napaki
men chhor diya, ki apne badan apas men be-hurmat karen.
25 Unhon ne Khuda ki sachai ko jhuth se badal dala, aur
bananewale ko,jo hamesha sitaish ke laiq hai, Amin chhorke, banai
hui chiz ki parastish aur bandagi ki.
26 Is sabab se Khuda ne un ko gandi shahwaton men chhor diya; ki
un ki 'auraton ne bhi apni tabal 'adat ko us se jo tabiat se khilaf hai
badal dale.
27 Yunhin mard bhi 'auraton se apne tabai kam chhorke, apni
shahwatse apas men jale; mard ne mard ke sath rusiyahi ke kam
kiye, aur apni gumrahi ke laiq phal apne men paye.
28 Aur jaisa unhon ne pasand na kiya, ki Khuda ko pahchan ke yad
rakhen," Khuda ne bhi un ko 'aql ki be-tamizi men chhor diya, ki
na-laiq kam karen.
29 We tarah tarah ki na-rasti, haramkiri, Ialach, badzati se bhar
gae; aur dah, khun, jhagra, dagabazi, badkhoi se pur hue; kanaphusi
karnewale.
30 Tuhmat laganewale, Khuda ke dushman, jabr karnewale,
ghamandi, lafzan, badion ke bani, ma bap ke nafarmanbardar.
31 Be-aql, bad-'ahd, be-dard, kinawar, be-rahm hue.
32 Aur agarchi we Khuda ka hukm jante, ki aise kam karnewale
qatl ke laiq hain, na faqat ap hi karte, balki karnewalon se bhi khush
hain.

**2 BÁB**

1 Pas, ai admi, koi kyun na ho, jo tu 'aib lagata, tujh ko kuchh 'uzr
nahin; kyunki jis bat men tu dusre par 'aib lagata, ap ko gunahgar
thahrata hai; ki tu jo 'aib lagata, khud wuhi kam karta hai.
2 Lekin ham jante hain, ki aise kam karnewalon par Khuda ki taraf
se saza ka hukm durust hai.
3 Ai insan, tu jo aise kam karnewalon par 'aib lagata, aur khud wuhi
karta, kya yih khiyal karta hai, ki Khuda ki 'adalat se bach niklega?
4 Ya tu us ki kamal mihrbani, aur bardasht, aur muhlat ko haqir
janta; aur nahin samajhta, ki Khuda ki mihrbani is hi liye hai, ki tu
tauba kare?
5 Balki tu apne sakht aur be-tauba kiye dil se us din ki khatir, jis
men qahr aur Khuda ki 'adalat i haqq zahir hogi, apne liye gazab
jama karta hai.
6 Wuh har ek ko us ke kamon ke muwafiq badla dega.
7 Un ko, jo nek kam par qaim rahke buzurgi aur 'izzat aur baqa ke
talib hain, hamesha ki zindagi dega.
8 Magar un par jo fasadi hain, aur sachai ko nahin mante, balki na-
rasti ke tabi bain, qahr aur gazab hoga.
9 Har ek admi ki jan, jo burai karta, hai, ranj aur 'azab men paregi,
pahle Yahudi ki, phir Yunam ki.
10 Aur har ek ko jo bhalai karta hai, buzargi aur 'izzat aur salamati
milegi, pahle Yahudi ko, phir Yunani ko.
11 Kyunki Khuda ke huzur kisi ki tarafdari nahin hoti.
12 Is liye ki jin ko kanun nahin mili, aur unhon ne gunah kiye, we
bagair kanun ke halak honge; aur jinhon ne kanun pake gunah kiye,
un ki saza kanun ke muwafiq hogi.
13 (Kyunki Khuda ke nazdik kanun ke sunnewale rastbaz na
thahrenge, balki kanun par 'amal karnewale.
14 Is liye jab gair qaumen, jinhen kanun na mili, agar tabiat se
kanun ke kam karti hain, so we kanun na pake apne liye ap hi apni
kanun hain.
15 We kanun ka khulasa apne dilon men likha hua dikhate hain ; un
ki tamiz bhi gawahi deti, aur un ke khiyal apas men ilzam dete, ya
'uzr karte hain).
16 Us din men jab Khuda meri Injil ke mutabiq Yisu' Masih ki
marifat admion ki poshida baton ka insaf karega.
17 Dekh, tu Yahudi kahlata, aur kanun par takiya karta, aur Khuda
par fakhr karta hai.

18 Aur us ki marzi janta, aur kanun ki talim pake mukhtalif chizon
men imtiyaz kar janta.
19 Aur ap par iatiqad rakhta hai, ki main andhon ka rah-
dikhanewala, aur un ki jo andhere men hain roshni hun.
20 Aur nadanon ka sikhlanewala, aur larkon ka ustad, aur ki wuh
khulasa, 'ilm o sachai ka jo kanun men hai, mere pas maujud hai.
21 Pas, kya tu, jo auron ko sikhlata hai, ap ko nahin sikhata? tu jo
waz karta hai, ki chori na karna, ap hi chori karta?
22 Tu jo kahta ki zina na karna, kya ap hi zina karta,? tu jo buton
se nafrat rakhta, kya ap hi haikal ko lutta hai?
23 Tu jo kanun par fakhr karta hai, kanun ke 'udul karne se Khuda
ke nam ki be-izzati karta?
24 Chunanchi likha hai, ki tumhare sabab gair qaumon men Khuda
ke nam ki takfir ki jati hai.
25 Khatna faidamand to hai, agar tu kanun par 'amal kare; lekin jo
tu kanun ke barkhilaf chalnewala hua, to tera khatna na-makhtuni
thahra.
26 Pas agar na-makhtun kanun ke hukmon par 'amal karen, to kya
unki na-makhtuni khatna na gini jaegi?
27 Aur agar zati na-makhtun kanun ko pura kare, to kya tujhe, jo
bawujud kitab aur khatne ke kanun se barkhilaf chalta, hai,
gunahgar na thahraega?
28 Kyunki wuh Yahudi nahin, jo zahiri men hai; aur wuh khatna
nahin, jo zahiri jism men hai.
29 Balki Yahudi wuhi, jo batin se ho; aur khatna wuhi, jo dil aur
ruh se ho, na ki lafzi; jis ki tarif admion se nahin, 'balki Khuda ki
taraf se ho.

**3 BÁB**

1 Pas Yahudi ko kya, fazilat? ya khatne ka kya faida hai?
2 Albatta har tarah bahut hai: khass kar yih, ki we Khuda, ke kalam
ke amanatdar Hue.
3 Phir agar baze iman na lae, to kya un ki be-imani Khuda ka
iatibar batil kar sakti hai?
4 Aisa na howe; balki Khuda sachcha hai, agarchi har ek admi
jhutha ho; chunanchi Iikha hai, ki Tu apni baton men rast thahre,
aur 'adalat men jit jae.

5 Par agar hamari na-rasti Khuda ki rasti ko zahir karti hai, to ham
kya, kahen? kya Khuda na-rast hai, jo qahr nazil karta? (main to
admi ki tarah bolta hun).
6 Aisa na howe warna Khuda, kyunkar dunya ki 'adalat' karega.
7 Phir agar mere jhuth ke sabab Khuda ki sachai us ke jalal ke liye
ziyada zahir hui; to mujh par kyun gunahgar ki tarah hukm hota
hai?
8 Aur ham kyun burai na karen, ta ki bhalai nikle? (chunanchi yih
tuhmat ham par ki jati, aur baze bolte ki ham yun kahte,) aison par
saza ka hukm haqq hai.
9 Pas kya ham un se bihtar hain? Hargiz nahin: kyunki ham age
sabit kar chuke, ki kya Yahudi aur kya Yunani, sab ke sab gunah ke
tale dabe hain.
10 Jaisa likha hai, ki Koi rastbaz nahin, ek bhi nahin.
11 Koi samajhnewala nahin, koi Khuda ka talib nahin.
12 Sab gumrah hain, sab ke sab nikamme hain; koi nekokar nahin,
ek bhi nahin.
13 Un ka gala khuli hui gor hai; unhon ne apni zuban se fareb diya
hai; un ke honthon men sampon ka zahr hai.
14 Un ke munh men lanat aur karwahat bhari hain.
15 Un ke qadam khun karne men tez hain.
16 Un ki rahon men tabahi aur pareshani hai.
17 Aur unhon ne salamati ki rah nahin pahchani.
18 Un ki ankhon ke samhne Khuda ka khauf'nahin.
19 Ab ham jante hain, ki jo kuchh kanun farmati, kanunwalon hi se
kahti hai: taki sab ka munh band ho jae, aur sari dunya Khuda ke
samhne gunahgar thahre.
20 Pas koi admi kanun par 'amal karne se us ke samhne rastbaz na
thahrega; kyunki kanun ke wasile se gunah ki pahchan hi hai.
21 Par ab Khuda ki rastbazi kanun se bahar zahir hui, jis par kanun
aur nabi gawahe dete hain.
22 Yane Khuda ki wuh rastbazi, jo Yisu Masih par iman lane se
milti hai, aur un sab ke liye aur un sab men hai, jo iman late hain:
kyunki kuchh farq nahin.
23 Is liye ki sabhon ne gunah kiya, aur Khuda ke jalal se mahrum
hain.
24 So we us ke fazl se us makhlasi ke sabab, jo Masih Yisu se hai,
muft rastbaz gine jate hain.

25 Jise Khuda ne age se ek kafara thahraya, jo us ke lahu par iman
lane se kam awe, taki wuh apni rasti agle waqt ki babat zahir kare,
jis men us ne sabr karke gunahon se tarah di.
26 Aur is waqt ki babat bhi apni rasti zahir kare; taki wuh ap hi rast
rahe, aur use jo Yisu par iman lawe, rastbaz thahrawe.
27 Phir ab ghamand kahan raha? Us ki jagah hi na rahi Kis kanun
se? Kya aamal ki kanun se? nahin balki iman ki kanun se.
28 Pas ham yih natija nikalte hain, ki admi iman hi se be aamal
kanun ke rastbaz thaharta hai.
29 Kya wuh sirf Yahudion ka Khuda hai? aur gair qaumon ka
nahin? Albatta, wuh gair qaumon ka bhi hai.
30 Kyunki ek hi Khuda hai, jo makhtunon ko iman se, aur
namakhtunon ko bhi iman hi ke wasile rastbaz thahrawega.
31 Pas kya ham kanun ko iman se batil karte hain? Aisa na howe:
balki ham to kanun ko qaim karte.

**4 BÁB**

1 Phir ham kya kahen, ki hamare bap Abiraham ne jism ki babat
kuchh paya?
2 Kyunki agar Abiraham a'amal ki rah se rastbaz gina gaya, to us ke
fakhr ki jagah hai; lekin Khuda ke age nahin.
3 Is liye ki nawishta kya kahta hai? Yihi, ki Abiraham Khuda par
iman laya, aur yih us ke liye rastbdzi gina gaya.
4 Ab kam karnewale ko mazduri dena bakhshish nahin, balki us ka
haqq hai.
5 Par us ke liye jo kam nahin karta, balki us par jo gunahgar ko
rastbaz thahrata, iman lata hai, usi ka iman rastbazi gina jata.
6 Chunanchi Daud bhi us admi ki nekbakhti ka zikr karta hai, jis
ko Khuda bagair a'amal ke rastbaz thahrata.
7 Ki Mubarak we jin ke gunah bakhshe gaye, aur jin ki khataen
dhampi gayin.
8 Mubarak wuh shakhs jis ke gunahon ka hisab Khndawand na lega.
9 Pas kya yih nekbakhti makhtunon hi ke liye hai, ya namakhtunon
ke liye bhi? Ham to kah chuke, ki Abiraham ke liye us ka iman
rastbazi gina gaya.
10 Pas wuh kab gina gaya? makhtuni, ya na-makhtuni ki halat men?
Makhtuni men nahin, balki na-makhtuni men.

11 Aur us ne khatne ka nishan paya, ki us iman ki rastbazi ki muhr
ho, jo use na-makhtuni men mili thi: taki wuh un sab ka jo na-
makhtuni men iman late hain, bap ho, ki un ke liye bhi rastbazi gini
jae.
12 Aur makhtunon ka bap ho, na un ka jo sirf makhtun hain, balki
jo hamare bap Abiraham ke iman ki bhi, jo use na-makhtuni men
tha, pairaui karte hain.
13 Kyunki wuh wada, jo Abiraham aur us ki nasl ke sath tha, ki Tu
dunya ka waris hoga, so kanun ke wasile se nalin, balki iman ki
rastbazi ke wasile se tha.
14 Kyunki agar sharfat wale hi waris hain, to iman befaida, aur
wada lahasil.
15 Ki kanun qahr ka sabab hai, is liye ki jahan kanun nahin, wahan
na-farmani bhi nahin.
16 So is liye iman se hua, ki wuh fazl thahre, taki wuh 'ahd tamam
nasl ke liye qaim rahe na sirf us nasl ke liye, jo sharfiatwali hai,
balki us ke liye bhi jo Abiraham ka sa iman rakhti; wuh ham
sabhon ka bap hai.
17 (Chunanchi likha hai, ki main ne tujhe bahut qaumon ka bap
muqarrar kiya,) us Khuda ke samhne, jis par wuh iman laya, aur jo
murdon ka, jilanewala, aur un chizon ka, jo maujud nalin yun zikr
karta goya ki maujud hain.
18 Wuh na-ummedi ki jagah men ummed ke sath iman laya, taki
wuh, us kalam ke muwafiq, ki Teri nasl aisi hogi, bahut qaumon ka
bap ho.
19 Wuh sust-i'atiqad na tha, aur na us ne apne murde se badan ka,
jo sau baras ke qarib ka tha, aur na Sarah ke rihm ka, jo khushk ho
gaya tha, kuchh khiyal kiya.
20 Aur wuh be-imani se Khuda ke wade men shakk na laya, balki
i'atiqad men mazbut hokar us ne Khuda ki barai ki.
21 Aur use kamal yaqin hua, ki jo kuchh us ne wada kiya, so use
pura karne par qadir hai.
22 Isi waste yih us ke liye rastbazi gina gaya.
23 Aur sirf us kc liye nahin likha, ki yih us ke waste gina gaya.
24 Balki hamare liye bhi jin ke waste gina jaega, agar ham us par
iman lawen, jis ne hamare Khudawand Yisu ko murdon men se
jilaya.
25 Wuh hamari khataon ke waste hawale kar diya gaya, aur phirke
jilaya gaya, ta ki ham rastbaz thahren.

**5 BÁB**

1 Pas jab ki ham iman ke sabab rastbaz thahre; to ham men aur Khuda men hamare Khudawand Yisu Masih ke wasile mel hua.
2 Aur us hi ke wasile se ham us fazl men jis par qaim hain iman ke sabab dakhl pate, aur Khuda ke jalal ki ummed par fakhr karte hain.
3 Aur sirf yihi nahin: balki musibaton men bhi fakhr karte, yih jankar ki musibat se sabr paida hota.
4 Aur sabr se tajriba-kari; aur tajriba-kari se ummed.
5 Aur ummed sharminda nahin karti; kyunki Run i Quds ke wasile se jo hamen mili, Khuda ki muhabbat hamare dil men jari hui.
6 Kyunki jab ham kamzor the, Masih 'ain waqt par bedmon ke liye mua.
7 Ab mushkil se kisi rastkar ke liye koi apni jan dega: par shayad kisi men yih jurat ho, ki kisi nekokar ke liye apni jan de.
8 Lekin Khuda ne apni muhabbat ham par yun zahir ki, ki jab ham gunah karte jate the, Masih hamare waste mua.
9 So ab, ki us ke lahu ke sabab hamrastbaz thahre, to kitna ziyada us ke wasile qahr se bach rahenge.
10 Kyunki jab Khuda ne ham se, jis waqt ki ham dushman the, apne Bete ki maut ke sabab mel kiya, pas ham ab mel pakar us ki zindagi ke sabab kitna hi ziyada bach jaenge?
11 Aur sirf yihi nahin, balki apne Khudawand Yisu Masih ke wasile, jis ke sabab ab ham ne milap paya, Khuda par fakhr bhi karte hain.
12 Pas jis tarah ek shakhs ke wasile gunah dunya men aya aur gunah ke sabab maut ai, isi tarah maut sab men phaili, is liye ki sab ne gunah kiya.
13 (Kyunki kanun ke zahir hone tak gunah dunya men tha: par jahan kanun nahin, gunah gina nahin jata.
14 Tau bhi maut ne Adam se Musa tak un par bhi jinhon ne Adam ka sa gunah na kiya, jo anewale ka nishan tha, badshahat ki.
15 Par yih nahin, ki jis qadr khata, isi qadr bakhshish. Kyunki jab ek hi ki khata ke sabab bahut se mar gae, to ek hi admi, yane Yisu Masih ke wasile se, Khuda ka fazl, aur fazl se bakhshish, bahuteron ke liye kitna ziyada hua.

16 Aur na ki jaisa ek ke gunah karne ka anjam hua, so waisa bakhshish: kyunki ek hi khata, ke sabab saza ka hukm hua, par rastbaz hone ke liye bahut khataon ki bakhshish hai.
17 Kyunki agar ek ki khata ko sabab maut ne ek hi ke wasile se badshahat ki; to we jo nihayat fazl, aur rastbazi ka inam pate hain, ek yane Yisu Masih ke wasile, zindagi men kitna ziyada badshahat karenge.)
18 Pas jaisa, ek ki khata ke sabab sab admion par saza, ka hukm hua, waisa hi ek ki rastbazi ke sabab sab admi rastbaz thaharke zindagi pawen.
19 Kyunki jaise ek shakhs ki nafarmanbardari se bahut log gunahgar thahre, waise hi ek ki farmanbardari ke sabab bahut log rastbaz thahrenge.
20 Aur kanun darmiyan ai, ki khata ziyada ho. Par jahan gunah ziyada hua, fazl us se bhi nihayat ziyada hua hai.
21 Ki jaise gunah ne maut se badshahat ki, waise hi fazl hamare Khudawand Yisu Masih ke wasile hamesha ki zindagi ke liye rastbazi se badshahat kare.

## 6 BÁB

1 Pas ham kya kahen? Kya gunah karte rahen, ta ki fazl ziyada ho?
2 Aisa na howe. Ham to jo gunah ki nisbat mue hain, phir kyunkar us men zindagi guzranen?
3 Kya tum nahin jante, ki ham men se jitnon ne Masih Yisu ka baptisma paya, us ki maut ka baptisma paya?
4 Pas maut ke baptisma ke sabab us ke sath gare gae: ta ki jaise Masih murdon men se Bap ke jalal ke wasile se uthaya gaya, waise hi ham bin nayi zindagi men qadam maren.
5 Kyunki jab ham us ki maut se mushabahat paida karke us ke sath boye gaye, to albatta ji uthne men bhi us ki manind honge.
6 Ki ham jante hain, ki hamari purani insaniyat us ke sath salib par khainchi gai, ta ki gunah ka, badan nest ho jae, ki ham age ko gunah ke gulam na rahen.
7 Kyunki jo mara, so gunah se chhuta hai.
8 Pas agar ham Masih ke sath mare, to hamen yagin hai, ki us ke sath jienge bhi.
9 Yih janke, ki Masih murdon men se ji utha, phir nahin marne ka; aur maut phir us par ikhtiyar nahin rakhti.

10 Kyunki wuh jo mua so gunah ki nisbat ek bar mua, phir io jita, so Khuda ki nisbat jita.
11 Isi tarah tum bhi ap ko gunah ki nisbat murda, par Khuda, ki nisbat hamare Khudawand Yisu Masih ke wasile zinda samjho.
12 Pas gunah tumhare fani badan par saltanat na kare, ki tum us ki shahwaton men us ke farmanbardar ho raho.
13 Aur na apne 'azu gunah ke hawale karo, ki naristi ke hathyar banen, balki apne tain is tarah Khuda ko sompo, jaise marke ji uthe ho, aur apne 'azu Khuda ke supurd karo, taki rasti ke hathyar banen.
14 Is liye ki gunah tum par galib na hoga; kyunki tum kanun ke ikhtiyar men nahin, balki fazl ke ikhtiyar men ho.
15 Pas kya gunah kiya karen is liye ki ham kanun ke ikhtiyar men nahin, balki fazl ke ikhtiyar men hain?. Aisa na howe.
16 Kya tum nahin jante ki jis ki tabidari men tum ap ko gulam ki manind sompte ho, usi ke gulam ho, jis ki tabidari karte khwah gunah ki, jis ka anjam maut hai, khwah farmanbardari ki, jis ka phal rastbazi hai.
17 Par Khuda ka shukr, ki tum jo age gunah ke gulam the, dil se us talim ke, jis ke sanche men tum dhale gaye the, farmanbardar hue.
18 Aur gunah se chhutkar rastbazi ke gulam bane.
19 Main tumhare jism ki kamzori ke sabab admi ki tarah bayan karta hun: so jaise tum ne apne 'azu napaki aur shararat ki gulami men sompe the, taki shararat karen, waise hi ab apne 'azu rastbazi ki gulami men pak hone ke waste sompo.
20 Kyunki jab tum gunah ke gulam the, rastbazi se azad the.
21 Pas tum ne un kamon se, jin se ab sharminda ho, kya phal paya? kyunki un ka anjam maut hai.
22 Par ab tum gunah se chhutkar Khuda ke bande hoke pakizagi ka phal late ho, aur akhir hamesha ki zindagi hai.
23 Kyunki gunah ki mazduri maut hai; par Khuda ki bakhshish hamare Khudawand Yisu' Masih ke wasile hamesha ki zindagi hai.

## 7 BÁB

1 Ai bhaio, kya tum nahin jante, (main to un se kahta hun, jo kanun se waqif hain,) ki koi admi jab tak jita hai, us par kanun ka hukm hai?

2 Kyunki byahi 'aurat kanun ke muwafiq apne khasam ki zindagi
tak us ki band men hai; par agar khasam mare, to wuh apne khasam
ki band se chhut jati hai.
3 Pas khasam ke jite ji agar wuh dusre ki ho jawe, to zaniya
thahregi; par agar khasam mar gaya, to wuh us band se chhut gai, ki
agar dusre mard ki hojawe, zaniya na hogi.
4 So, ai mere bhaio, tum bhi Masih ke badan ke sabab kanun ki
nisbat mar gae ho, ki tum 'dusre ke hojao, jo murdon men se uthaya
gaya, ta ki ham Khuda ke liye phal lawen.
5 Kyunki jab ham jismani the, gunah ki khwahishen, jo kanun ke
sabab thin, hamare band band men maut ke phal lane ko asar karti
thin.
6 Par ab jo ham mar gae, to kanun se, jis ki qaid men the, chhut
gae, aisa ki nih ke naye taur se, na ki harf' ke purane taur se,
bandagi karen.
7 Phir ham kya kaken? Kya kanun gunah hai? Aisa na howe. Balki
bagair kanun ke main gunah ko nahin pahchanta; kyunki main
lalach ko na janta, agar kanun na kahti, ki Tu lalach na kar.
8 Par gunah ne kanun ke sabab qabu pakar mujh men har tarah ka
lalach paida kiya. Kyunki kanun ke bagair gunah murda hai.
9 Ki main age be-shara hoke jita tha: par jab hukm aya, gunah ji
utha, aur main mar gaya.
10 Yun mujhe malum hogaya, ki wuh hukm, jo zindagi ke liye tha,
maut ka sabab hai.
11 Kyunki gunah ne hukm ke wasile qabu pakar mujhe bahkaya,
aur usi ke wasile mar dala.
12 Pas kanun to pak hai, aur hukm pak, aur haqq, aur khub hai.
13 Pas jo chiz khub hai, kya wuhi mere liye maut thahri? Aisa na
howe. Balki gunah ne, taki us ka gunah hona zahir ho, achchhi chiz
ke wasile maut ko mujh men paida kiya, ki gunah hukm ke wasile
nihayat hi bura malum ho.
14 Kyunki ham jante hain, ki kanun ruhani hai: par main jismani
aur gunah ke hath bik gaya hun.
15 Ki jo karta hun, so main janta, nahin: kyunki jo main, chahta, so
nahin karta; balki jis se mujhe nafrat hai, wuhi karta hun.
16 Pas jab main wuhi karta hun, jo nahin chahta, to main, qabul
karta hun, ki kanun khub hai.
17 So ab main us ka karnewala nahin, balki gunah jo mujh men
basta hai.

18 Kyunki main janta hun, ki mujh men (yane, mere jism men,) koi
achchhi chiz nahin basti; ki khwahish to mujh men maujud hai, par
jo kuchh achchha hai karne nahin pata.
19 Ki jo neki main chahta hun, nahin karta, balki wuh badi jise
main nahin chahta,so hi karta hun.
20 Pas jab ki main jise nahin chahta, wuhi karta hun, to phir main
us ka karnewala nahin, balki gunah jo mujh men basta hai.
21 Garaz, main yih kanun pata hun, ki jab main neki kiya chahta
hun, to badi mere pas maujud hoti.
22 Kyunki main batni insaniyat se Khuda ki kanun men magan hun.
23 Magar dusri kanun apne 'azuon men dekhta hun, jo meri 'aql ki
kanun se larti, aur mujhe us gunah ki kanun ka, jo mere 'azuon men
hai, giriftar karti.
24 Ah! main to sakht musibat men huh! is maut ke badan se mujhe
kaun chhurawega?
25 Khuda ka shukr karta hun, hamare Khudawand Yisu Masih ke
wasile se. Garaz, main to apni 'aql se Khuda ki kanun ka banda hun,
par jism se gunah ki kanun ka.

**8 BÁB**

1 Pas ab un par jo Masih Yisu' men hain, aur jism ke taur par
nahin, balki Ruh ke taur par chalte, saza ka hukm nahin.
2 Kyunki us Ruh i zindagi ki kanun ne, jo Masih Yisu' men hai,
mujhe gunah aur maut ki kanun se chhura diya.
3 Is liye jo kanun se jism ki kamzori ke sabab na ho saka, so Khuda
se hua, ki us ne apne Bete ko gunahgar jism ki surat men gunah ke
sabab bhejkar, gunah par jism men saza ka hukm kiya.
4 Ta ki kanun ki rasti ham men jo jism ke taur par nahin, balki Ruh
ke taur par chalte hain, puri ho.
5 Kyunki we jo jism ke taur par hain, un ka mizaj jismani hai; par
we jo Ruh ke taur par hain, un ka mizaj ruhani hai.
6 Ki jismani mizaj maut hai, par ruhani mizaj zindagani aur
salamati.
7 Is liye ki jismani mizaj Khuda ka dushman hai: kyunki Khuda ki
kanun ke tabi' nahin, aur na ho sakta.
8 Aur jo jismani hain Khuda ko pasand nahin a sakte.

9 Par tum jismani nahin, balki ruhani ho, ba-sharte ki Khuda ki
Ruh tum men basti hai Par jis men Masih ki Ruh nahin, wuh us ka
nahin.
10 Aur agar Masih tum men hai, to badan gunah ke sabab murda
hai, par Ruh rastbazi ke sabab zinda.
11 Phir agar us ki Ruh jis ne Yisu ko murdon men se jilaya, tum
men base, to Masih ka jilanewala tumhare murde badan ko bhi apni
us Ruh ke wasile, jo tum men basti hai, jilawega.
12 Pas ai bhaio, ham kuchh jism ke qarzdar nahin, ki jism ke taur
par zindagi katen.
13 Kyunki agar tum jism ke taur par zindagi karo, to maroge: par
agar Ruh se badan ki buri 'adaton ko maro, to jioge.
14 Is liye ki jitne Khuda ki ruh ki hidayat se chalte, we hi Khuda ke
farzand hain.
15 Ki tum ne gulami ki ruh nahin pai, ki phir daro; balki lepalak
hone ki Ruh pai, jis se ham Abba, yane, Ai Bap, pukur pukar kahte
hain.
16 Wuhi Ruh hamari ruh ke sath gawahi deti, ki ham Khuda ke
farzand hain.
17 Aur jab farzand hue, to waris bhi, yane, Khuda ke waris, aur
miras men Masih ke sharik; basharte ki ham us ke sath dukh
uthawen, taki us ke sath jalal bhi pawen.
18 Kyunki meri samajh men zamana i hal ke dukh dard is laiq
nahin, ki us jalal ke, jo ham par zahir honewala hai, muqabil hon.
19 Ki khilqat kamal arzu se Khuda ke farzandon ke zahir hone ki
rah takti hai.
20 Is liye ki khilqat batalat ke taht men ayi, apni khushi se nahin,
balki us ke sabab jo use taht men laya hai, is ummed par.
21 Ki khilqat bhi kharabi ki gulami se chhuike Khuda ke farzandon
ke jalal ki azadagi men dakhil howe.
22 Kyunki ham jante hain ki sari khilqat milke ab tak chikhen
marti, aur use piren lagi hain.
23 Aur faqat wuh nahin, balki ham bhi jinhen Ruh ke pahle phal
mile, apne men karahte hain, aur lepalak hone ki, yane, apne jismon
ki rihai ki, rah takte hain.
24 Ki ham ummed se bach gae hain; par ummed ki hui chiz jab
dekhi jawe, ummed na rahi kyunki jo chiz koi dekhta hai us ka
ummedwar kis tarah ho raha hai?
25 Par jise ham nahin dekhte, agar ham us ke ummedwar hain, to
sabr se us ki rah takte hain.

26 Isi tarah Ruh bhi hamari kamzorion men hamari madad karti
hai: kyunki jaisa chahiye ham nahin jante ki kya dua mangen, par
wuh Ruh aisi ahen bharke, ki jin ka bayan nahin ho sakta hamari
sifarish karti hai.
27 Aur wuh jo dilon ka janchewala hai janta hai, ki Ruh ka kya
matlab hai, ki wuh Khuda ki marzi ke mutabiq muqaddas logon ke
liye shafaat karti hai.
28 Aur ham jante hain, ki sari chizen un ki bhalai ke liye, jo Khuda
se muhabbat rakhte hain, milke faida bakhshti hain; ye we hain jo
Khuda ke irade ke muwafiq bulae gae.
29 Ki jinhen us ne pahle se pahchana, unhen age se thahraya, ki us
ke Bete ke ham-shakl hon, taki wuh bahut se bhaion men palautha
thahre.
30 Aur jinhen us ne age se muqarrar kiya, us ne un ko bulaya bhi;
aur jinhen bulaya, unko rastbaz bhi thahraya; aur jin ko rastbaz
thahraya, un ko jalal bhi bakhsha.
31 Pas ham in baton ki babat kya kahen? Agar Khuda hamari taraf
hai, to kaun hamara mukhalif hoga?
32 Jis ne apne Bete ko dareg na kiya, balki use ham sab ke badle
hawale kar diya, to wuh us ke sath sab chizen bhi hamen kyunkar na
bakhshega?
33 Khuda ke chune huon par dawa kaun karega? Khuda hi hai jo un
ko rastbaz thahrata.
34 Kaun saza ka hukm dega? Masih jo mar gaya, balki ji bhi utha,
aur Khuda ki dahni ki taraf baitha hai, wuh to hamari sifarish karta
hai.
35 Kaun ham ko Masih ki muhabbat se juda karega? musibat, ya
tangi, ya zulm, ya kal, ya nangai, ya khatra, ya talwar?
36 Chunanchi likha hai, ki Ham teri khatir din bhar halak kiye jate
hain; aur zabh ki bheron ke barabar gine jate hain.
37 Balki ham in sab chizon men, us ke wasile, jis ne ham se
muhabbat ki, har galib par galib hain.
38 Kyunki mujh ko yaqin hai, ki na maut, na zindagi, na firishte, na
hukumaten, na qudraten, aur na hai, na istiqbal ki chizen.
39 Na bulandi, na pasti, aur na koi dusra makhluq ham ko Khuda ki
us muhabbat se, jo hamare Khudawand Masih Yisu men hai, juda
kar sakega.

**9 BÁB**

1 Main Masih ke samhne sach bolta hun, jhuth nahin kahta, aur
mera dil bhi Ruh i Quds ki marifat mera gawah hai.
2 Ki mujhe bara gam aur mere dil ka har dam ranj hai.
3 Ki main yahan tak chahta tha, ki agar ho sake, to apne bhaion ke
badle, jo jism ke ru se mere qarabati hain, Masih se mahrum houn.
4 We Israeli hain, aur farzandi, aur jalal, aur 'ahdname, aur kanun,
aur 'ibadat, aur wade un hi ke hain.
5 Aur bapdade un hi men ke hain, aur jism ki nisbat Masih bhi
unhin men se hua, jo sab ka Khuda hamesha mubarak hai. Amin.
6 Lekin aisa nahin, ki Khuda ka kalam batil ho gaya. Is liye ki sab
jo Israel men se hain, Israeli nahin.
7 Aur na is sabab se ki we Abiraham ki nasl hain, sab farzand hain:
kyunki farmaya hai, ki Izhak hi se teri nasl kahlaegi.
8 Yane, Na we jo jism ke bete hain, Khuda ke farzand hain; balki
we hi farzand jo wade ke hain, nasl gine jate hain.
9 Kyunki wade ki bat yihi hai, ki Main isi waqt aunga, aur Sarah ko
ek beta hoga.
10 Aur sirf itna hi nahin, balki Ribqah bhi, jab ek se, yane, kamare
bap Izhak se hamila hui.
11 (Aur jab hanoz larke paida na hue, aur na nek aur bad ke fail the;
taki chunne men Khuda ka irada, jo kamon par nahin, balki
bulanewale par mauquf hai, qaim rahe;)
12 Tab hi us se kaha gaya, ki Bara chhote ki khidmat karega.
13 Jaisa, likha hai, ki Main ne Yaqub se muhabbat ki, aur 'Esau se
'adawat rakhi.
14 Pas ham kya kahen? Kya Khuda ke yahan beinsafi hai? .Aisa. na
howe.
15 Ki wuh Musa se kahta hai, main jis par rahm kiya chahta hun, us
par rahm karunga, aur jis par mihr chahta hun, us par mihr
karunga.
16 Pas yih na chahnewale, na daurnewale par, balki Khuda e rahim
par mauquf hai.
17 Aur kitab Firaun se kahti hai, ki Main ne isi liye tujhe barpa kiya
hai, ki tujh par apni qudrat zahir karun, aur mera nam tamam ru e
zamin par mashhur howe.
18 Pas wuh, jis par chahta hai, rahm karta hai,; aur jise chahta hai,
sakht karta hai.

19 Pas tu yih mujh se kahega, phir wuh kyun ilzam deta hai? Kis ne
us ke irade ka muqabala kiya,?
20 Ai admi, tu kaun hai, jo Khuda se takrar karta hai? Kya karigari
karigar ko kah sakti hai, ki tu ne mujhe kyun aisa banaya?
21 Kya kumhar ka mitti par ikhtiyar nahin, ki wuh ek hi jonde men
se ek bartan 'izzat ka, aur dusra be-'izzati ka banawe?
22 Agar Khuda is irade se, ki apne gusse ko zahir kare, aur qudrat
ko dikhawe, qahr ke bartanon ki, jo tabah karne ke laiq the, nihayat
bardasht ki.
23 Aur apne be-nihayat jalal ko rahm ke bartanon par, jo us ne
hashmat ke liye age taiyar kiye the, zahir kiya, to kya hua?
24 Yane, ham par, jinhen na faqat Yahudion men se, balki gair
qaumon men se bhi, bulaya?
25 Chunanchi Husia ki kitab men yun kahta hai, ki Main gair qaum
ko apni qaum kahunga; aur use jo piyari na thi, piyari kahunga.
26 Aur aisa hoga ki jis jagah yih un se kaha gaya, ki Tum men
qaum nahin ho, usi jagah we zinda Khuda ke farzand kahlawenge.
27 Aur Yasaiyah Israel ki babat pukarta hai, ki Agarchi bani Israel
shumar men darya ki ret ke barabar hain, lekin un men se thore
bach jaenge.
28 Kyunki wuh hisab ko pura karega, aur rasti se use jald rafa
karega: ki Khudawand zamin men mukhtasar hisab karega.
29 Chunanchi "Yasaiyah ne age kaha, Agar Rabb ul Afwaj hamare
liye nasl baqi na chhorta, to ham. Sadum ki manind aur 'Amurah ke
barabar hote.
30 Pas ab ham kya kahen? Ki gair qaumon ne jo rastbazi ki talash
na karti thin, rastbazi hasil ki, yane, wuh rastbazi jo iman se hai.
31 Par Israel jo rastbazi ki kanun ki talash karta tha, rastbazi ki
kanun tak nahin pahuncha hai.
32 Kis liye? Is liye, ki unhon ne iman se nahin, balki goya kanun ke
kamon hi se us ki talash ki Kyunki unhon ne us thokar khilanewale
patthar se thokar khai.
33 Chunanchi likha hai, ki Dekho, main Saihun men ek
theskhilanewala patthar, aur thokar khilanewali chatan rakhta hun:
aur jo koi us par iman lata hai, so sharminda na hoga.

**10 BÁB**

1 Ai bhaio, mere dil ki khwahish, aur Khuda se men' dua Israel ki
babat yih hai, ki we najat pawen.
2 Kyunki main un ka gawah hun, ki we Khuda ki babat gairatmand
to hain, par danai ke sath nahin.
3 Is liye ki we Khuda ki rastbazi ko na janke, aur koshish karke ki
apni rastbazi qaim karen, Khuda ki rastbazi ke tabi' na hue.
4 Ki kanun ki gayat yih hai, ki Masih har ek imandar ki rastbazi ho.
5 Ki wuh rastbazi jo kanun ki hai, Musa us ka zikr yun karta hai, ki
jo insan we kam kiya kare, wuh un ke sabab jta rahega.
6 Par wuh rastbazi jo iman se hai, yun kahti hai, ki Tu apne dil men
mat kah, ki asman par kaun charhega? yane Masih ko utar lane ko.
7 Ya, Gahrao men kaun utrega? yane Masih ko murdon men se
utha, lane ko.
8 Phir wuh kya, kahti hai? yih, ki kalam tere nazdik, tere munh, aur
tere dil men, hai: yih wuhi kalam imani hai, jis ki ham manadi
karte hain.
9 Ki agar tu apni zuban se Khudawand Yisu' ka iqrar kare, aur apne
dil se iman lawe, ki Khuda ne use phirke jilaya, to tu najat pawega.
10 Kyunki rastbazi ke liye dil se iman lana hai, aur najat ki khatir
munh se iqrar karna hai.
11 Chunanchi kitab yih kahti hai, ki Jo koi us par iman lata hai,
sharminda na hoga.
12 Kyunki Yahudion aur Yunanion men kuchh tafawut na raha: is
liye ki wuhi jo sab ka Khudawand hai, un sab ke waste, jo us ka
nam lete hain, daulat rakhnewala hai.
13 Kyunki har ek, jo Khudawand ka nam lega, najat pawega.
14 Pas jis par we iman nahin lae, us ka nam kyunkar lewen? aur jis
ka zikr unhon ne nahin suna, us par kyunkar iman lawen? aur
manadi karnewale ke bagair kyunkar sunen?
15 Aur agar bheje na jawen, to kyunkar manadi karen? chunanchi
yih likha hai, ki Kya hi khushnuma hain un ke qadam jo salamati ki
basharat dete, aur achchhi chizon ki khushkkabari sunate hain.
16 Lekin sab ne yih khushkhabari man na li Ki Yasaiyah kahta hai,
Ai Khudawand, kaun hamari manadi par iman Laya?
17 Pas iman sun lene se aur sun lena Khuda ki bat kahne se ata hai.
18 Par main kahta hun, kya unhon ne nahin suna? Albatta, un ki
awaz tamam ru e zamin par, aur un ki baten dunya ki haddon tak
pahunchin.

19 Phir main kahta hun, Kya Israel agah na hua? Musa ne to pahle
kaha, ki Main un se jo qaum nahin hain, tum ko gairat dilaunga, aur
qaum i nadan se tum ko gusse par launga.
20 Par Yasaiyah bara be-parwa hai, aur kahta hai, Jinhon ne mujhe
nahin dhundha, mujh ko pa gae; aur jinhon ne mujhe nahin puchha,
un par main zahir hua.
21 Lekin wuh Israel ke haqq men yan kahta hai, ki Main apne hath
din bhar ek qaum ke liye, jo nafarmanbardar aur hujjati hai, barhae
hue hun.

## 11 BÁB

1 Pas main kahta hun, kya Khuda ne apni qaum ko kharij kar diya?
Aisi na howe. Kyunki main bhi Israeli, Abiraham ki nasl, aur
Binyamin ke firqe se, hun.
2 Khuda ne apni us qaum ko, jise us ne pahle se jana, kharij nahin
kiya. Kya tum nahin jante ho, ki Iliyas ke haqq men kitab kya kahti
hai? ki wuh kyunkar Khuda se Israel par faryad karke kahta hai.
3 KI Ai Khudawand, unhon ne tere nabion ko qatl kiya, aur teri
qurbangahon ko dha diya; ab main akela baqi hun, aur we meri jan
ki bhi fikr men hain.
4 Par kalam Ilahi jawab men us ko kya kahta hai? yih, ki Main ne
apne liye sat hazar admi bacha rakhe hain, jinhon ne Baal ke age
ghutna nahin teka.
5 Pas isi tarah is waqt bhi kitne hi fazl se barguzida hoke baqi rahe
hain.
6 Phir agar fazl se hai, to aamal se nahin; nahin to fazl fazl na
rahega. Aur agar aamal se hai, to fazl phir kuchh nahin: nahin to
'amal 'amal na rahega.
7 Pas kya, hua? Yih, ki Israel jis chiz ki talash karta hai, wuh us ko
na mili; par chune huon ko mili, aur baqi andhe kiye gaye.
8 Chunanchi likha hai, ki Khuda ne aj tak unhen unghnewali ruh,
aur aisi ankhen ki na dekhen, aur aise kan ki na sunen, diye hain.
9 Aur Daud kahta hai, ki un ka dastarkhwan jal, aur phanda, aur
thokar khane ka bais, aur un ki saza ka sabab, howe.
10 Un ki ankhen tarik ho jawen, ki we na dekhen, aur tu un ki pith
ko hamesha jhuka rakh.

11 Pas main kahta hun, ki Kya unhon ne aisi thokar khai ki gir
paren? Aisa na ho: magar un ke girne ke bais najat gair qaumon ko
mili, taki unhen un se gairat awe.
12 Par agar un ka girna dunya ke liye daulat hui, aur un ki ghatti
gair qaumon ke liye daulat, to un ki kamil barhti kitni hi ziyada
daulat na hogi?
13 Main gair qaumon ka rasul hokar tum gair qaumon se bolta hun,
aur apni khidmat ki barai karta hun.
14 Ta ki main kisi tarah se apni qaumwalon ko gairat dilaun, aur un
men se bazon ko bachaun.
15 Ki agar un ka kharij ho jana jahan ke maqbul hone ka bais hai,
to un ka a milna kaisa kuchh hoga? han, jaisa murdon ka ji uthna?
16 Kyunki agar pahla phal pak, to tamam phal waisa hi hoga: aur
agar jar pak ho, to dalian bhi waisi hi hongi.
17 So agar dalion men se kai ek tori gain, aur tu jo jangli zaitun tha,
un ka paiwand hua, aur zaitun ki jar aur raugan men sharik hua.
18 To tu un dalion par fakhr mat kar. Aur agarchi fakhr kare, taubhi
tu jar ko sambhalta nahin, balki jar tujh ko.
19 Phir tu kahega, ki Dalian is waste tori gain, ta ki main paiwand
houn.
20 Achchha; we be-imani ke sabab tori gain, aur tu iman ke sabab
qaim hai. Pas gurur mat kar, balki dar.
21 Kyunki jis hal Khuda ne asli shakhon ko na chhora, to shayad
tujh ko bhi na chhore.
22 Pas Khuda ki narmi aur sakhti ko dekh: sakhti un par, jo gir gae
hain, aur narmi tujh par, agar tu narmi par qaim rahe; nahin to tu
bhi kata jaega.
23 Aur we bhi, agar be-iman na rahen, to paiwand kiye jaenge: ki
Khuda qadir hai, ki unhen do bara paiwand kare.
24 Is liye ki tu jab us zaitun ke darakht se jis ki asl jangli hai, kata
gaya, aur barkhilaf asl ke achchhe zaitun ka paiwand hua, to we jo
asli dalian hain, kis qadr ziyada apne hi zaitun men paiwand na ki
jaengi?
25 Ai bhaio, ta na howe, ki tum apne tain 'aqlmand samjho, main
chahta hun, ki tum is bhed se nawaqif na raho, ki Israel par ek tarah
ka andhlapan a para hai, aur jab tak gair qaumon ki bharti na howe,
yihi rahega.
26 Aur is tarah tamam Israel bach jaega; chunanchi likha hai, ki
Chhuranewala Saihun se niklega, aur bedini ko Yaqub se dafa
karega.

27 Aur mera yih ahd un ke sath hoga, jab main un ke gunahon ko
mita dunga.
28 We to Injil ki babat tumhare sabab se dushman hain: lekin
barguzidagi ki babat bapdadon ke sabab piyare hain.
29 Is waste ki Khuda ki niamaten aur bulahat badalne ki nahin.
30 Kyunki jis tarah tum age Khuda par iman na lae the, par ab un
ki be-imani ke sabab tum par rahm hua.
31 Waisa hi we bhi ab iman na lae hain, taki us rahm ke sabab se,
jo tum par hua, un par bhi rahm howe.
32 Is liye ki Khuda ne sab ko be-imani ki qaid men chhora, ta ki
sab par rahm farmawe.
33 Wah! Khuda ki daulat o hikmat aur danish ki kaisi gahrai hai! us
ki 'adalaten daryaft se kya hi pare, aur us ki rahen pata milne se kya
hi dur hain.
34 Ki kis ne Khudawand ki 'aql ko jana hai? ya kaun us ka salahkar
raha?
35 Ya kis ne pahle use kuchh diya hai, ki use phir diya jaega?
30 Kyunki usi se, aur usi ke sabab, aur usi ke liye, sari chizen hui
hain: abad tak usi ki buzurgi ho. Amin.

**12 BÁB**

1 Pas, ai bhaio, main Khuda ki rahmaton ka wasta deke tum se
iltimas karta hun, ki tum apne badan Khuda ki nazr karo, ta ki ek
zinda qurbani muqaddas o pasandida ho, ki yih tumhari 'aqli 'ibadat
hai.
2 Aur is jahan ke ham-shakl mat ho; balki apne dil ke naye hone se
apni shakl badal dalo, taki tum Khuda ke us irade ko, jo khub, aur
pasandida, aur kamil hai, bakhubi jano.
3 Main us fazl se, jo mujhe 'inayat hua hai, tum men se har ek ko
kahta, hun, ki apne martabe se ziyada 'ali-mizaj na bano, balki
iatidal se bahar na jake aisa mizaj rakho, jaisa Khuda ne har ek
shakhs ko andaz se iman diya.
4 Kyunki jaisa hamare ek badan men bahut se 'azu hain, aur har ek
'azu ka ek hi kam nahin.
5 Aise hi ham, jo bahut se hain, milke Masih ka ek badan hue hain,
aur apas men ek dusre ke 'azu.

6 Pas ham ne us fazl ke muwafiq, jo hamen 'inayat hua alag alag
niamaten pain; so agar wuh nubuwat hai, to ham iman ke andaz ke
muwafiq nubuwat karen.
7 Aur agar khidmat hai,to khidmat men rahen; agar koi ustad howe,
to talim par.
8 Aur nasihat karnewala nasihat men mashgul rahe: wuh jo khairat
bantta hai saf dili se bante; aur sardar koshish se sardari kare: wuh
jo rahm karta hai khushi se rahm kare.
9 Muhabbat be-riya, howe Badi se nafrat karo; neki se mile raho.
10 Biradarana muhabbat se ek dusre ko piyar karo; 'izzat ki rah se
ek dusre ko bihtar samjho.
11 Kamkaj men susti na karo; ruh se sargarm ho: Khudawand ki
bandagi men raho.
12 Ummed men khush, taklif men bardasht karnewale, dua mangne
par mustaidd raho.
13 Muqaddason ki ihtiyaj men sharik ho; musafirparwari men
mashgul raho.
14 Un ke liye jo tumhen sasate hain, barakat chaho; khair manao,
aur lanat na karo.
15 Khushwaqton ke sath khushwaqt raho; aur ronewalon ke sath
roo.
16 Apas men ek sa mizaj rakho. Bare bare khiyal mat bandho, balki
garibon ke sath garibi karo. Apne tain 'aqlmand na samjho.
17 Badi ke'iwaz men kisi se badi na karo. Dur-andesh hoke aisi
kamai karo, jo sab logon, ke nazdik bhali ho.
18 Agar ho sake, to maqdur bhar har insan ke sath mile raho.
19 Ai 'azizo apna intiqam mat lo, balki gusse ki rah chhor do:
kyunki yih likha hai, ki Khudawand kahta hai, Intiqam lena mera
kam hai; main hi badla. lunga,
20 Pasagartera dushman bhukha ho, us ko khila ; agar piyasa, ho,
use pani de: kyunki yih karke us ke sir par ag ke angaron ka dher
lagawega.
21 Badi ka, maglub na ho, balki badi par neki se galib ho.

**13 BÁB**

1 Har ek shakhs hakimon ke tabi' rahe. Kyunki aisi koi hukumat
nahin, jo Khuda ki taraf se na ho: aur jitni hukumaten hain, so
Khuda ki taraf se muqarrar hain.

2 Pas jo koi hukumat ka samhna karta hai, so Khuda ki muqarrari
bat ka mukhalif hai; aur we jo mukhalif hain, so ap hi saza
pawenge.
3 Ki hakim nekokaron ko nahin, balki badkaron ko khauf ka bais
hai. Pas agar tu chahe, ki hukumat se ni-dar rahe, to neki kar, ki
wuh teri tarif karega.
4 Kyunki wuh Khuda ka khadim teri bihtari ke liye hai. Par agar tu
bura, kare, to dar ; ki wuh talwar 'abas nahin pakarta: ki wuh Khuda
ka khadim hai ki 'adalat karke badkar ko saza de.
5 Pas tabi' rahna na sirf gazab ke sabab, balki use haqq janne ke
bais bhi, zarur hai.
6 Kyunki is liye tum khiraj bhi dete ho, ki we Khuda ke khadim
hain, jo us kam men mashgul rahte.
7 Pas sab ka haqq ada karo: jis ko khiraj chahiye, khiraj ; aur jis ko
mahsul chahiye, mahsul do; aur jis se dara chahiye, daro; aur jis ki
'izzat kiya, chahiye, 'izzat karo.
8 Siwa apas ki muhabbat ke kisi ke qarzdar na raho: kyunki jo
auron se muhabbat rakhta hai, us ne kanun ko pura, kiya hai.
9 Is waste ki ye hukm jo hain, ki Tu zina na kar, Qatl na kar, Chori
na kar, Jhuthi gawahi na de, Lalaeh na kar, aur jo hukm un ke siwa
hon, un ka khulasa is ek bat men hai, ki Tu apne parosi ko aisa,
piyar kar, jaisa ap ko karta hai.
10 Ki muhabbat wuh hai, jo apne parosi se badi nahin karti, is
waste muhabbat rakhna kanun ka pura karna hai.
11 Aur waqt ko janke yun hi karo, is liye ki ghari ab a pahunchi, ki
ham nind se jagen: kyunki jis waqt ham iman lae, us waqt ki nisbat
se ab hamari najat ziyada nazdik hai.
12 Rat babut guzar gayi, aur subh nazdik hui: pas ham andhere ke
kamon ko tark karen, aur roshni ke hathyar bandhen.
13 Aur jaisa din ko dastur hai, durust chalan se chalen: na ki
aubashi aur masti se, na ki haramkarion aur bad-parhezion se, na ki
jhagre aur dah se.
14 Balki Khudawand Yisu Masih ka jama pahino, aur jism ki
khwahishon ke liye tadbir na karo.

## 14 BÁB

1 Sust-i'atiqad ko ap men shamil kar lo, par shubhon ki takrar ke
liye nahin.

2 Ek ko iatiqad hai, ki har ek chiz ka khana rawa hai; par jo sust-
i'atiqad hai, so sirf sag-pat khata hai.
3 Pas wuh jo khata hai, use jo nahin khata, haqir na jane: aur wuh
jo nahin khata, us par jo khata hai, 'aib na lagawe; kyunki Khuda ne
us ko qabul kiya hai.
4 Pas tu kaun hai, jo dusre ke naukar par hukm karta hai? wuh to
apne Khudawand ke age khara ya para hai. Balki wuh khara ho
jaega; is waste ki Khuda us ke khara karne par qadir hai.
5 Koi ek din ko dusre din se bihtar janta hai; aur koi sab dinon ko
barabar janta hai. har ek apne apne dil men pura i'atiqad rakhe.
6 Aur wuh jo din ko manta hai, so Khudawand ke liye manta hai;
aur jo din ko nahin manta, so Khudawand ke liye nahin manta hai.
Jo khata hai so Khudawand ke waste khata hai, kyunki wub Khuda
ka shukr karta hai: aur jo nahin khata, so Khudawand ke waste
nahin khata, aur Khuda ka shukr kartu hai.
7 Ki koi ham main se apne waste nahin jita, aur koi apne waste
nahin marta.
8 Ki agar ham jite hain, to Khudawand ke waste jite hain; aur agar
marte hain, to Khudawand ke waste marte hain: is liye ham jite
marte Khudawand hi ke hain.
9 Ki Masih isi liye mua, aur utha, aur jiya, ki murdon aur zindon ka
bhi Khudawand ho.
10 Tu kis liye apne bhai par 'aib lagata hai? aur tu kis liye apne bhai
ko haqir janta hai? kyunki ham sab Masih ke takht i 'adalat ke age
hazir kiye jaenge.
11 Chunanchi yih likha hai, ki Khudawand kahta hai, ki apni hayat
ki qasam, har ek ghutna mere age jhukega, aur har ek zuban Khuda
ke samhne iqrar karegi.
12 Pas har ek ham men se Khuda ko apna apna hisab dega.
13 Pas chahiye ki ham ab ek dusre par 'aib na lagawen: balki yih
tajwiz karen, ki wuh chiz jo thokar ya girne ka bais howe, apne bhai
ke samhne na rakhen.
14 Mujhe Khudawand Yisu se malum hua, aur main ne yaqin jana,
ki koi chiz ap napak nahin: lekin jo us ko napak janta, us ke liye
napak hai.
15 Par agar tera bhai tere khane se diqq hota hai, to tu muhabbat ke
taur par nahin chalta. Tu apne khane se us ko, jis ke waste Masih
mua, halak mat kar.
16 Pas tumhari khubi ki badnami na howe.

17 Kyunki Khuda ki badshahat khana pina nahin, balki rasti aur
salamati, aur Ruh i Quds se khushwaqti, hai.
18 Pas jo koi in hi baton men Masih ki bandagi karta hai, Khuda ka
maqbul, aur admion ka pasandida hai.
19 Pas aisi baton ki pairaui karen, jin se sulh ho, aur jin se ek dusre
ko taraqqi de.
20 Khane ke liye Khuda ke kam ko mat bigaro. Sari chizen to pak
hain; par wuh, us insan ke liye, jo khake thokar khata hai, bura hai.
21 Bhala yih hai, ki tu gosht na khawe, mai na piwe, aur aisa kam
na kare, jis se tera bhai dhakka ya thokar khae, ya sust ho jae.
22 Tu iatiqad rakhta hai? tu apne liye use Khuda ke huzur mazbut
rakh. Mubarak wuh jo apne tain us kam ke sabab jise wuh munasib
janke karta hai, malamat na kare.
23 Par jo kisi chiz men shubha rakhta hai, agar khawe, to gunahgar
thahra,is waste ki wuh iatiqad se nahin khata; aur jo kuchh iatiqad
se nahin, so gunah hai.

## 15 BÁB

1 Pas ham ko jo zorawar hain, chahiye ki kamzoron ki sustion ki
bardasht karen, aur Khuda pasandi na karen.
2 Har koi ham men se apne parosi ko us ki bhalai ke waste khush
kare, ta ki us ki taraqqi ho.
3 Kyunki Masih bhi apni khushi na chahta tha, balki jaisa likha has,
ki Tere malamat-karnewalon ki malamaten mujh par a parin.
4 Ki jo kuchh age likha gaya, so hamari talim ke liye likha gaya, ta
ki ham sabr se, aur kitabon ki tasalli se, ummed rakhen.
5 Aur Khuda, jo sabr aur tasalli ka bani hai, tum ko yih bakhshe, ki
tum Masih Yisu ki tarah apas men ek dil raho.
6 Ta ki tum ek dil, aur ek zuban hoke Khuda ki, jo hamare
Khudawand Yisu Masih ka bap hai, barai karo.
7 Is waste tum men se har ek dusre ko apne men shamil kare, jaise
Masih ne bhi ham ko Khuda ke jalal men shamil ker liya hai.
8 Main kahta, hun, ki Yisu Masih Khuda ki sachai ke liye
makhtunon ka khadim hua taki un wadon ko, jo bapdadon se kiye
gae, pura kare.
9 Aur ki gair qaum bhi rahm ke sabab Khuda ki sitaish karen;
chunanchi likha hai, ki Is waste main qaumon ke bich tera iqrar
karunga aur tera nam gaunga.

10 Aur wuh phir kahta hai, ki Ai gair qaumo, us ki qaum ke sath
khushi karo.
11 Aur phir yih, ki Ai sari qaumo, Khudawand ki hamd karo; aur ai
logo, tum sab us ki sitaish karo.
12 Aur phir Yasaiyah yih kahta hai, ki Yassi ki jar rah jaegi, aur ek
shakhs gair qaumon par hukumat karne ko uthega; usi par gair
qaumen bharosa rakhengi.
13 Ab Khuda jo ummed ka bani hai, tumhen iman lane ke bais sari
khushi aur salamati se bhar de, ta ki Ruh i Quds ki qudrat se
tumhari ummed ziyadatar hoti jawe.
14 Aur ai mere bhaio, main bhi to khud tumhare haqq men yih
yaqin rakhta hun, ki tum khubion. se mamur, aur tamam danai se
bhare ho, aur apas men nasihat kar sakte ho.
15 Par ai bhaio, main ne kuchh jurat karke yad-dihi ke taur par
thora sa tumhen likh bheja, kyunki Khuda ne mujh ko is liye fazl
bakhsha hai.
16 Ki main gair qaumon ke waste Yisu Masih ka khadim hoke
Khuda ki Injil ki khidmat guzari karun, taki gair qaumon ko hadya
ke liye guzranna maqbul howe, ki Ruh i quds se pak kiya gaya hai.
17 Pas main, un baton men jo Khuda se 'ilaqa rakhti hain, Yisu
Masih ki babat fakhr kar sakta hun.
18 Ki main yih jurat nahin rakhta, ki un kamon men se kisi ko, jo
Masih ne mere wasile, khwah qaul khwah fail se.
19 Khwah karamaton aur muajizon ki quwat, khwah Khuda ki Ruh
ki qudrat se, gair qaumon ko farman ke tabi' men lane ke liye na
kiya ho, bayan karun: yahan tak ki main ne Yarusalam se le
chaugird Illuriqum tak Masih ki Injil ki puri manadi ki.
20 Balki main us hurmat ka mushtaq tha, ki jahan jahan Masih ka
nam nahin liyi gaya, wahan Injil sunaun, ta na howe ki main dusre
ki neo par radda rakhun.
21 Ta ki jaisa likha hai, ki we jinhon ko us ki khabar nahin
pahunchi, dekhenge, aur jinhon ne nahin suna, samjhenge, waisa hi
howe.
22 Isi sabab main barha tumhare pas ane se ruka raha hun.
23 Par ab is liye ki in mulkon men jagah baqi na rahi, aur tumari
mulaqat ka bhi bahut barson se mushtaq hun.
24 So jab Isfaniya ko rawana hunga, tum pas a jaunga, kyunki
ummed rakkta hun, ki main udhar jate hue tumhen dekh lunga, aur
tumhari mulaqat se kuchh khatirjama hoke tum se udhar ki taraf
rawana kiya jaunga.

25 Par bilfial main Yarusalam ko muqaddason ki khidmat karne ke
liye jata hun.
26 Kyunki Maqaduniya aur Akhaya ke logon ki marzi yun hai, ki
Yarusalam ke muflis muqaddason ke liye ek khass chanda bhejen.
27 Yih to un ki marzi hui aur ye un ke qarzdar bhi hain. Kyunki jab
gair qaumen ruhani baton men un ke sharik hui hain, to lazim hai ki
ye jismani baton men Un ki khidmat karen.
28 Pas main us kam ko tamam karke, aur ye mewe un ke hath
sompke, tum pas se hokar Isfaniya ko jaunga.
29 Aur main janta hun, ki mera ana tumhare pas Masih ki Injil ki
kamal barakat se hoga.
30 Aur ai bhaio, main apne Khudawand Yisu Masih ka, aur Ruh ki
muhabbat ka, wasta deke tum se iltimas karta hun, ke tum mere liye
Khuda ye duaen mangne men dil se mere sath koshish karo.
31 Ta ki main Yahudiya ke beimanon se bacha rahun: aur meri wuh
khidmat jo Yarusalam ke liye hai, so muqaddas logon ko pasand
pare.
32 To Khuda chahe, main tumhare pas khushi se aun, aur tumhare
sath tazadam hojaun.
33 Ab salamati ka Khuda tum sab ke sath ho. Anim.

## 16 BÁB

1 Main tum se Fibe ki sifarish karta hun; wuh hamari bahin hai, aur
shahr i kankhrie main kalisiye ki khadima hai.
2 Tum us ko Khudawand ke "waste yun qabul karo, jaisa
muqaddason ke laiq hai; aur jis jis kam men wuh tumhari muhtaj
ho, tum us ki madad karo; kyunki wuh bahuton ki, balki meri bhi
madadgar thi.
3 Prisqilla aur Aqula ko mera salam kaho, ki we Yisu Masih ki
khidmat men mere sathi hain.
4 Aur unhon ne meri jan ke badle apna sir dhar diya: aur na sirf
main, balki gair qaumon ki sari kalisiyaen un ke ihsanmand hain.
5 Aur us kalisiye ko, jo un ke ghar men hai, salam kaho. Mere
piyare Apinitus ko, jo Masih ke liye Akhaya ka pahla phal hai,
salam kaho.
6 Aur Mariyam ko, jis ne hamare waste bahut mihnat ki, salam
kaho.

7 Aur Andronikus aur Yunia ko salam kaho; we mere rishtadar hain, aur qaidkhane men mere sharik the, aur rasulon men namdar hain, aur mujh se pahle Masihi hue.
8 Aur Amplias ko jo Khudawand men hoke mera piyara hai, salam kaho.
9 Aur Urbanus ko jo Masih ke kamon men mera, ham khidmat hai, aur mere 'aziz Stakhus ko salam kaho.
10 Aur Apalles ko jo Masih men maqbul hai, salam kaho. Aur Aristobulas ke logon ko salam kaho.
11 Aur mere rishtadar Herodiun ko salam kaho. Aur Narkissus ke logon ko jo Khudawand men hain salam kaho.
12 Trufina aur Trufosa ko jo Khudawand ke waste mihnati hain salam kaho. Aur 'aziza Parsis ko jis ne Khudawand ke liye bahut mihnat ki hai, salam kaho.
13 Aur Rufas ko jo Khudawand ka barguzida hai, aur us ki ma ko, jo meri bhi ma hai, salam kaho.
14 Aur Asunkritas, aur Flagon, aur Harmas, aur Patrubas aur Harmes aur un bhaion ko, jo un ke sath hain, salam kaho.
15 Aur Filulugas, aur Yulia, aur Nerius, aur us ki bahin ko, aur Olumpas, aur sare muqaddason ko jo un ke sath hain, salam kaho.
16 Aur tmn apas men pak bosa leke ek dusre ko salam karo. Masih ki kalisiyaen tumhen salam kahti hain.
17 Ai bhaio, main tum se yih iltimas karta hun, ki tum un logon ko, jo us talim ke barkhilaf, jo tum ne pai, phut parne aur thokar khane ke bais hain,pahchan rakho, aur un se kinare raho.
18 Kyunki jo aise hain, so kamare Khudawand Yisu' Masih ki nahin, balki apne pet ki bandagi karte hain; aur chikni baton aur dua e khair se sada-dilon ko fareb dete hain.
19 Kyunki tumhari farmanbardari sab men mashhur hui hai. Is waste main tum se khush hun. lekin main yih chahta hun ki tum neki men waqifkar hojao, aur badi se nawaqif raho.
20 Aur salamati ka Khuda Shaitan ko tumhare panwon tale jald kuchlawega. Hamare Khudawand Yisu Masih ka fazl tumhare sath howe. Amin
21 Mera ham khidmat Timtaus, aur mere rishtadar Luqius, aur Yasun, aur Susipater tumhen salam kahte hain.
22 Mam Tartius, jo is khatt ka likhnewala hun, tum ko Khudawand men hoke salam kahta hun.

23 Aur Gayus, jo mera aur sari kalisiye ka mihmandar hai, tumhen salam kahta hai. Aur Arastus, shahr ka khazanchi, aur bhai Quartus tum ko salam kahte hain.
24 Hamare Khudawand Yisu' Masih ka fazl tum sab ke sath howe. Amin.
25 Ab usi ko, jis ki qudrat hai ki tumhen meri Injil, aur Yisu' Masih ki manadi par, yane us bhed par qaim rakhe, jo qadim zamanon se poshida raha.
26 Magar nabion ki kitabon ke wasile Khuda e abadi ke hukm ke mutabiq ab zahir hua, aur sab gair qaumon men iman ki farmanbardari ke liye mashhur kiya gaya.
27 Usi wahid dana Khuda ko, Yisu' Masih ke wasile se, hamesha hamd pahuncha kare. Amin.